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"HE THAT READETH LET HIM UNDERSTAND."

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Vol. I.

ELEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED
ABROAD THROUGHOUT THE EARTH GREETING.

(From the "*Deseret News*," April 13.)

Continued from page 182.

On the other hand, the poor should appreciate the blessings extended unto them, and be willing to reciprocate accommodations, and repay in faithful labour as fast as they can. It is a matter of regret that too many who have been assisted by those having means, no sooner get located in a country where plenty and peace smile upon them, than they forget the hand which wrought salvation and deliverance for them. It is owing in a great measure to this cause, that those who have means are reluctant to impart of their substance. Ingratitude is a crime which rankles deeply in the hearts of those upon whom it is practised. To do a kindness to a man and have him turn and rend you, shuts up the bowels of compassion, and keeps others from exercising that charity and benevolence which otherwise would have been their joy and delight to have extended.

We therefore caution the poor Saints who have been assisted to come from the old countries, not to fail to repay, and remember in kindness those who assisted them, that others who yet seek deliverance may not be excluded from the blessings which they enjoy, by their acts of selfishness and ungrateful remembrance.

The Elders in the Sandwich Islands are looking for a location for the Saints of the Pacific Isles, where they may temporarily be gathered and preserved from those pernicious influences which appear in part the result of their intercourse with the whites, whose precursor to civilization to the aborigines of our country and the Indian races generally, is gross licentiousness and intemperance, which gradually wastes them away, and finally terminates in death and the extinction of the native tribes. To avoid as much as possible such disas-

trous results, it was considered wisdom to gather them upon some island where they can be instructed in the principles of virtue and moral practice, and have their minds prepared to receive light and intelligence emanating from God for their exaltation and glory. A few might be brought to San Barnardino, and being instructed in the arts of civilization, become of great benefit in carrying truth, salvation, and its concomitant blessings to their various tribes. If the climate should agree with their health, their emigration might be increased, and the island location serve as a subsidiary gathering place, like others which we contemplate establishing in various parts of the Continent.

We also recommend the Saints in Europe to come to the United States, under the instructions and direction of the Presidency of the British Isles, unto such place or places as may be selected for them to locate, where they can tarry until the way shall open for them to come to the Valleys of the Mountains.

It is presumed that in a few years a railroad will be completed from the Missouri to this country ; in the meantime the Saints coming from the old country, will find their interest very much consulted by crossing the ocean and locating at the gathering places, where labour can readily be obtained with fair compensation ; and when the railroad is finished, the Saints can be gathered with much less expense and inconvenience. It will immediately afford an opportunity for thousands of the Saints in the old country to emigrate, and be gathered where they can receive instructions, and enjoy the privilege of each other's society.

The Saints in Australia, India, and all countries bordering upon the Pacific, are instructed to gather to California, where they will be directed in their future movements by the Presidency of the Church in that country.

We also desire that the Saints from the United States and Europe, coming to the Valleys of the Mountains, should bring with them seeds of every kind, especially fruit, seed-apple, peach, apricots, pear, plum, cherry, quince, currant, gooseberry, strawberry, and flower seed in all their variety; also teasle seed and madder, indigo, and other seeds the plants of which are used for dye stuffs, which are appropriate to this latitude ; also various grasses, clover and cotton seeds for our southern settlements.

The Elders who are sent from Zion to the various nations of the earth, are instructed to carry out our instructions under the direction of the Presidency over the various fields of their labours ; and we exhort all the Elders to be faithful in their calling, and keep themselves pure and holy unto the Lord our God. And inasmuch as any of them are failing in their health, they are at liberty to return home without waiting to be called. It is the privilege and the

duty of the Elders while abroad, to counsel often together in their various fields of labour, and seek to know the will of the Lord; with fasting and prayer before God, decide upon such plans, and perform such duties, pertaining to the interest of the cause of truth, as shall be manifested unto them, that inactivity and delay may not retard the work while seeking counsel from us who are so far distant from them.

In matters of moment, which are of importance, and the time delayed in communication will not militate too much against the progress of the work, we would wish to be consulted. It must be evident to all, that as the work increases, great order should be preserved in the transaction of business. We therefore suggest to all of our agents to be prompt in making their Reports and Returns to us, and also to keep us advised of all matters pertaining to the interest of the cause in those countries where they are labouring. We have given, and intend to give, instructions through the Press from time to time, which will guide the Elders and Agents in their duties more definitely upon particular subjects, than is practicable in a General Epistle. From our own experience, we know that Elders will, if they are faithful, find themselves wholly dependent upon the Lord, not only for grace, but for means of subsistence.

In union there is strength! but how can a people become united in spiritual matters, and see eye to eye, which they can only partly understand, until they become united in regard to temporal things, which they do comprehend? It was given in a revelation unto brother Joseph Smith, in the early days of the Church, that all the Saints should consecrate their substance unto the Church, and receive their inheritances at the hands of Bishop Partridge, who was then officiating in that office.

Some years afterwards, the Lord seeing that the people had polluted their inheritances, and that they would not comply with His former commandment, directed in another Revelation to brother Joseph, that the people should consecrate all their surplus property; which seemingly was not fully understood or practised. After this was given the Law of Tithing, which required that all should in the first instance pay one tenth of their entire property into the Church, and thereafter pay one tenth of all their increase; which was for the poor, to promote the spread of the Gospel among the nations of the earth, support the ministry, and building of Temples unto the Most High.

This is a brief statement concerning property held by those who become members of the Church of Jesus Christ of Latter Day Saints. There were many obstacles in the way why those requirements could not be carried out; the Church was in its infancy, and had to meet the ignorance, bigotry, and intolerance of a wicked and benighted

world. The brethren themselves had not been able to throw off their own traditions, and in many instances, apostacy and persecution well nigh overwhelmed the people of God, and caused them to be driven from place to place, until they have finally found a resting place amid the valleys of these mountains.

During the Conference, the teachings turned upon this subject, and the doctrine of being united in the things which could be understood by all, and concentrating our interest in things in which we could see eye to eye, was considered as being the first step towards effecting that union so desirable to be accomplished; which would give us that power to put down iniquity, and drive every evil and pernicious influence from our midst. This principle manifested itself to the understanding of the brethren in all its plainness, beauty and simplicity. The people seemed to feel a strong desire to comply with every commandment and requirement which had been given; and appeared to feel as though now there were no obstacles to a full and frank compliance with the law of consecration, as first given to brother Joseph.

The sequel thus far proves their sincerity in this thing; for they flock by hundreds and thousands to give in their names, devoting and deeding all and every thing which they possess, unto the Church, receiving their inheritances, and so much of their property as is needful for them, from the hands of the Bishop.

February 14th, Mother Smith, wife of the aged Patriarch, Father John Smith, went to her rest among the faithful Saints. She is the mother of brother George A. Smith, and was one among the first to receive the fulness of the everlasting Gospel.

Our beloved brother, Willard Richards has passed the veil; to us he is gone; to Joseph and Hyrum he is come. For a short period truly, his body may rest in the grave, only to be renewed, quickened, and prepared for an immortal career, beyond the influence of sin, Satan, disease, and death. In the zenith of his life and usefulness he has been taken, seemingly, only to relieve him from toil, care, and peradventure tribulation and persecution yet to come, of which he had endured his full share. Our separation will be but short, although life should be extended to us to that degree usually allotted to the children of men. He was taken seriously ill on the 22nd of January, and continued through severe suffering until the 11th of March, at half-past 9 a.m., when he fell asleep in the triumphs of the Gospel; in that Gospel and faith which had so long sustained him, and afforded him strength and ability in his greatest tribulations, and imparted consolation amid the keenest distress and anguish. His impulses only throbbed for the spread of the Gospel, and the salvation of his species; his great heart only beat for truth, the salvation of Israel, and the redemption of Zion.

During the last few years of his existence, he clung to life through much suffering, that he might have the privilege before he should sleep with the Saints, of discharging his duties as General Church Recorder and Historian. His great desire was that he might be the faithful chronicler of the works of the Lord in the last days. To record a plain simple truth, the scenes through which the Saints were passing; their trials and persecutions, journeyings, anxieties, distress and death; and as often their remarkable preservation, regatherings, rejoicings, and blessings, and enrol in the archives of the Church the hand-dealing of God with his people—furnished a theme so full of incident, so interwoven with all their every day life and experience, so glorious, and congenial to his feelings, that no wonder death was kept waiting at the door, while his great energy and power, impelled by the Spirit of Almighty God, caused him to wield the pen of a ready writer, in portraying, in great beauty and exactness, the history of this people, in defending the cause of truth, and transmitting to the latest generation the noble bearing, pure motives, and character of inspired men—men of God whom the present age have vilified, slandered, abused, and finally treacherously betrayed and massacred, while under the pledged faith of a so-called loyal and civilized government.

In the circle of his family, friends, and acquaintances, his death has caused many an aching heart, and in the many important offices which he filled with distinguished ability, honour, and faithfulness, his loss is severely felt.

In the consolations of our holy religion, we find that although it is our *loss*, it is his *gain*. Although bereft, by his loss, of the most steadfast integrity—the warmest and most undeviating friendship—the genial warmth of sympathy, counsel, true devotion, and fidelity, which always so nobly characterized his intercourse with us; and with this people, yet he is not lost to us; although separated in body, the kindred feeling existing in our bosoms will never be eradicated, nor will his usefulness be abated, for his works will follow him.

Adieu, dear doctor, for a season! The tender thread of thy mortal career is broken, and we mourn in sympathy with thy bereaved family and friends, and for ourselves, but not for thee: for thee, who hath gloriously won the race, and safely moored thy *barque* in the harbour of eternal life.

Elders Franklin D. Richards, Joseph A. Young, Wm. H. Kimball, George D. Grant, Edmund Ellsworth, William Young, James A. Little, left on the 29th of March, on a mission to England, together with Frederick Kesler and George Halliday, who accompany them to St. Louis, on business. This mission was appointed previous to the Conference, that they might arrive at the field of their labours in time to enable Samuel W. Richards to return home the present season.

As will be perceived by the accompanying Minutes, the Annual Conference, after four days session, adjourned on Sunday evening, the 9th instant, to meet again on the 27th day of June next, although at the commencement the weather was rather cold and stormy, yet the large and commodious Tabernacle was not capacious enough to contain all the congregation.

On Saturday afternoon and Sunday they became so numerous, and the weather becoming milder, the meeting convened on the outside, within the walls of the Temple block, immediately on the north end of the Tabernacle. Elder G. A. Smith was appointed General Church Recorder and Historian, and Jedediah M. Grant was chosen second Counsellor to the First President.

The appointment of Franklin D. Richards, and the Elders who had left for England, was sustained by vote of Conference, and brothers Orson Pratt, Erastus Snow, Orson Spencer, and many others, were appointed to missions in the United States. Brother Parley P. Pratt was appointed to preside in California, and will dictate the mission to the Islands and countries bordering upon the Pacific Ocean.

Some twenty young Elders were chosen to go to the Islands of the Pacific, making sixty-five in all appointed to go on missions at this Conference. We can truly say it was a season of refreshing, mingled, it is true, with toil and labour to us, yet we came out with our health unimpaired, our feelings strengthened, our emotions overflowing with gratitude and love to God, and full of blessings upon His people. Great liberty in preaching was experienced by all who spoke to the Conference, and the Spirit of the Lord accompanied the words with power to the understanding of the silently-listening thousands who appeared literally to feast upon the principles pertaining to life and exaltation, emanating from the fountain of wisdom and intelligence. Our hearts were gladdened by the union and good spirit which eminently prevailed during Conference, and we hope that our brethren and sisters will retain the same spirit with them in all their labours and associations at home and among their neighbours, that peace, harmony, union, love, and charity, may universally prevail throughout all the land; that contentions, strifes, or discord, may no more be heard therein.

Before closing our epistle, we cannot refrain from admonishing our brethren again concerning the remnants of Israel, in whose midst we are at present located. While we send Elders to the nations afar off, remember that Israel at home must not go neglected; preach the Gospel to the natives in our midst, teach them the way to live, instruct them in the arts of civilization, and treat them as you would like to be treated, if you, through the transgression of your father, had fallen into the same state of ignorance, degradation, and misery, which is the portion they inherit. Remember the time is hastening

when the curse will be removed, and although a remnant, still that remnant will be saved. If you want peace, it is the best policy not to fight them, for the more you fight them, the more you may; but as we have before counselled you, take care of yourselves and property; do not resent their bitter taunts made in ignorance, nor level yourselves to their condition, but hold yourselves higher, and seek to elevate them to your standard. This will be doing them good, and do you no harm. This is the Gospel of salvation to them, who must gradually but surely perish if they cannot, through the agency of this people, be brought to an understanding of those principles of regeneration and salvation which perpetuate existence, and which was promised unto their father Abraham as his blessing.

Finally, brethren, give heed unto the whisperings of the Spirit of the Lord your God. Be ye filled with the Holy Ghost; let your peace flow like unto a river, without let or hindrance; be merciful and kind to the stranger, and forbearing to each other; be faithful to keep your covenants, and abide the trial of your faith. Be humble before the Lord your God, and keep His commandments, and the vail of the covering will be raised, and the vision of your minds will be opened, and your hearts will be filled with joy and rejoicing from day to day, as ye see the time approaching, and witness the stepplings of Almighty God amid the mighty tread of earth's millions hastening to destroy each other; put down iniquity, wickedness, and bring forth Zion, the peace of Jerusalem, and the universal triumph and reign of truth and righteousness upon the whole earth.

BRIGHAM YOUNG.

HEBER C. KIMBALL.

JEDEDIAH M. GRANT.

Great Salt Lake City, April 10th, 1854.

THE GOSPEL WITNESS.

And "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then shall the end come."

READER, will you consider three things? First, What is the gospel? Second, What use is to be made of it? Third, the result.

First. What is the Gospel? You say it is good news. Very true, it is good news. But any preacher from the highest to lowest grade would tell you this. But is any good news the gospel? You may hear of the return of a long absent friend whom you supposed to be lost, or of the discovery of valuable treasure, and much other news which is good and cheering; but still you are a stranger to the gospel. I will tell you what is the gospel. Do not refuse to read or listen. Although you may have attended some place of popular worship for years, still it may not have occurred to you what is, in reality, the gospel. Yea more, you, sir, may even have been a respectable preacher of religion, and yet be ignorant of the gospel. In short, the gospel is good news from heaven in your own day. Now be slow to condemn this definition, and read on with a careful honest mind, and you shall acknowledge the truth of what I say. You and I are agreed in this, that the gospel is good news. But you ask me to prove that it is also good news from heaven. This I will soon

do. Well, to the proof. The Scriptures say that the gospel was preached to Abraham. Abraham was surrounded with idolatrous worshippers, and there was no one to preach the gospel to him, unless some one should be sent from the heavens. Accordingly the Lord appeared to him and told him to leave his country and kindred. This was the first good news that dawned upon that generation worth naming. Because it came from heaven. God himself from time to time appeared to Abraham and told him what was good. When he was about to slay his only son, a message from the heavens relieved him from the painful necessity of striking the deadly blow. God instructed him in the choice of a temporal location. Abraham's sons, Isaac and Jacob, although they enjoyed the devout teachings of their father Abraham, still they could not dispense with occasional communications from the heavens.

The gospel or a heavenly message came to Jacob when he was in awful peril from his brother Esau. The Lord came to him at this critical moment and blessed him. And he testifies that he had seen the Lord face to face. Lot received a visit from two angels, who informed him of the necessity of removing his family and friends immediately, in order to escape destruction.

Any news or intelligence that did not come from the heavens was never reckoned or considered to be the gospel. Who would now suppose that the newspapers of the day contain the gospel, although they contain much important news about the French revolution, and the Mexican war, and the proceedings of Parliament. Now, to say that the gospel is good news, irrespective of the source from whence it comes, is highly absurd. Nothing can be called gospel that does not come from heaven.

Very well, says my attentive reader; I readily admit that the gospel is in very deed no more nor less than good news from the heavens. But, adds the reader, I am not equally satisfied that the gospel consists in good news from heaven in our *own day*. Aye, indeed! This is a very important consideration. If the definition of gospel is not limited to *news from heaven in our own day and generation*; then the term *news* may embrace news both ancient and familiar, even things that have been well known for many centuries. Thereby, who will be able to distinguish *news* from things *old*. Who in this day would consider the discovery of the art of printing to be good news after the lapse of four centuries? It *was* good news some centuries ago. But the news has ceased with its familiarity. John's gospel was good news from heaven to the people living in John's day. But it ceases to become news after the familiarity of eighteen centuries. But it would be good news if the same gospel, with the same gifts, power, and blessings, accompanied with the authority of apostles and prophets were now announced by an angel from heaven. In the latter event, we should have the gospel "euangelion" good news; otherwise, we should have to be content with old news or what *was* the gospel in former days, merely in a printed copy, without living apostles and prophets, without the supernatural power of the Holy Ghost. The ground on which devout people rejected Christ's advent from heaven, and the immediate ministration of supernatural powers in the apostolic age, was that the gospel preached to Abraham and Moses was sufficient. This theological position is still maintained by the Jews even in this day. The argument of Christians is precisely like that of the Jews. The Jews are content with the Old Testament, and Christians are content with the addition of the New. If the argument of the Christian is good that of the Jew is equally good. But the scriptures expressly condemn the arguments of both. "The Letter killeth, but the Spirit giveth life." It is the Spirit that quickeneth. The Old Testament was not the grand means of converting people in Abraham's day, or in Moses' day. Neither was the New Testament the grand means of converting people in Peter's day. When Abraham commenced a dispensation to the generation in which he lived, he was not governed by the books of previous dispensations. He drew his instructions fresh from the heavens. Moses did the same. Jesus Christ and the Apostles did in like manner.

There is a vast difference between faith in books of any description, and faith in the living God. The most sacred book that ever was written has no power in it compared with the power of the Living God. A mere child may throw it down and trample it under foot. But who can wield an arm like the Almighty? One might read and believe the bible with all his heart during a thousand years, and never have

power to heal the sick, cast out devils, or to prophecy, or to speak with tongues, or to forgive sins. Neither would reading and heartily believing the bible ever remit his sins or save his soul. The bible has no power to ask so that any man can hear. For how can they hear without a preacher? How can they preach without they be sent? But when a message comes from heaven in our own day, and confers power on men to preach and to hear preaching, this is good news. This is *the* gospel or "power of God unto salvation." When this communication of power ceases, the gospel ceases, there is no more good news. Sectarian preachers tell of the power that *was*, and not of the power that *is*. They laud the intelligence of visions from heaven that transpired eighteen hundred years ago. But that is the latest news from heaven. *Eighteen hundred years ago!* Not very late news surely! *Rather old?* And yet the gospel or "euangelion" necessarily means good news.

A certain man had a friend or lord living in a far country upon whom he was dependent for many favours; yea, his peace, prosperity and happiness, and even life itself, depended wholly upon the good will of this distant lord. Now who would not think that his lord was offended or alienated from him after refusing to communicate with him for the long period of eighteen hundred years, in any such manner as he had been accustomed to do in all previous ages? What would be thought of this tenant if, at length he goes to his neighbour and says—neighbour, I gave some good news to tell you. Aye, indeed; what is it, I pray you? Why, I have heard from my friend, the lord of all the land! Well, friend, I am heartily glad you have heard because there have been a great many communications sent to him by all the people in these parts, who call themselves his servants and tenants-at-will, and I hope that the intelligence which you have received, will go to suppress many variances and discords that have long produced much confusion, and even blushed among his servants and fond people, throughout all these christian countries. Not so fast, neighbour; not so fast. You misapprehend me altogether, if you think that I have heard anything quite recent from our lord. Not so. It is near eighteen hundred years since he has communicated to the inhabitants of christendom. But, as our minister says it is *news*, I thought I would tell you. Humph, humph! News! Ministers are too larned for me who never studied Greek. News, eighteen hundred years old! If it warn't for larned ministers I verily believe we should need the supernatural gifts again. The plague of it is, there are so many of the different sects getting larnin' to oppose one another, that it costs a fine bit to pay a minister that is sharp enough to whip out the others!

So much has been said because many are very tenacious of the original term "euangelion" or good news. Paul, moved by the Holy Ghost, says, "the Gospel is the power of God unto salvation." Here is a plain definition, given by the Spirit of God, and ought to be regarded as higher authority than any lexicon or dictionary. The gospel then, is the power of God transferred from heaven to earth, in order to save men, in our own day and age of the world. If the power of God were not transferred to men in our own day, it would not be good news, as we have shown. Of what benefit would it have been to Peter and Paul to know that Moses was visited with the power of God some hundreds of years before his day, if the like power was not available to himself in his own day? Why none at all. Is it of any benefit to one perishing for want of bread, merely to know that bread was sent to another man living five hundred years before him? Such intelligence would not contribute to his present necessity, but it might aggravate his perishing condition. The distinguishing mark of the gospel lies in its power. This power is supernatural and is always such as God only could make manifest. All creeds and systems of mere human origin may be exercised without the intervention of supernatural agency. But the gospel never came to men without superhuman power. An Almighty hand always attends it. What did the disciples lack previous to the day of Pentecost? They had enjoyed the teaching of Jesus, the Son of God, but still they lacked something, and that something was more power. Jesus himself could not confer that power until he had suffered. Says he, "tarry ye at Jerusalem until ye be endued with power from on high." After they received this power of the Spirit, then, they spoke in demonstration of the Spirit and with power. And so desirous has God always been to make the power to be conspicuously and undeniably from heaven, that He has chosen weak things and foolish things to subserve his purpose, that the excellency of the power might be of God and not of man. To as many as

received him, to them gave he power to become the sons of God. The body of true believers in the apostolic age were to be attended with the signs and tokens of Almighty power. This principle was recognised and distinctly announced in the apostolic commission to preach in all the world. "These signs shall follow them that believe." In my name shall they cast out devils, speak with new tongues; if they shall take up serpents or drink any deadly poison, it shall not hurt them; they shall lay their hands on the sick, and they shall recover."

Now, none of these things could take place without power. The sick are not recovered by laying on hands, without extraordinary power. The natural force of poison is not abated or nullified without the interposition of power. Neither is the gift and power of speaking a new tongue conferred in a moment by laying on hands, by means of mere human power. But the true gospel was eminently and emphatically attended with supernatural power.

No godly man ever pretended to know God only by means of supernatural revelation. Pharisees and sectarian pretenders have always claimed that it was sufficient for them that their ancestors, living in some previous age, knew God by revelation; but as for them, pious descendants, they had no need. Any gospel, destitute of supernatural power, is destitute of God. It is barely on a level with other human systems. But the gospel of Christ is the power of God unto salvation. Take away the power of the gospel, and you take away the remission of sins, and the healing of diseases, and the spirit of prophecy. Take away the power of the gospel, and you take away the ministry of angels, and the illuminations of visions and dreams, and the doctrines of miracles, &c. But when these things shall be taken from the New Testament, what will there be left? What a feeble and contemptible relic of a system would the New Testament become without these things? How insignificant would the history of Christ and his Apostles, or that of the prophets of the Old Testament without these things? Look at a bible without prophets and apostles for the work of the ministry, and without a Holy Ghost to derive intelligence and power from Christ. Without the gift of prophecy to acquaint men with things future, or call to remembrance things past, without a healing ordinance for the blind, the lame, the deaf, the palsied, the sick—without miraculous power to cast out devils—shut the mouths of lions—quench the violence of fire—seal up the heavens against rain—rebuke the angry elements, and feed the famishing; without any order of angels to communicate between the heavens and earth—without faith to stay the progress of the sun, and put to flight the armies of the aliens, and subdue kingdoms. Take the principle of power from the ancient scriptures and where is the doctrine of the resurrection of countless millions of the human family from the dust of death? From whence comes the hope of harmonising the adverse spirits of the animal and human race, and of establishing familiar intercourse between the heavens and the earth, and of causing a perfect conformity to the divine will and celestial order on the face of the whole earth? Without these teachings and exhibitions of power, the bible would become one of the silliest and most impotent books that was ever printed. A system of religion, drawn from a *powerless* bible, one would scarcely suppose could ever be imposed upon any but the weakest and most benighted minds. A bible bereft of all these supernatural powers would bear so little resemblance to the true records of the ancient revelations, that any man that should offer it as a substitute would be accounted as the most bare-faced impostor. As well might a fruit tree that had become perpetually barren be recommended for its fruitfulness, as that the bible should be recommended after it is bereft of its divine power; and as well might men think to feed a family on the fruit of a barren tree, merely because the tree is said to have borne divine fruit in some centuries past! But, reader, that which the bible *would* be without supernatural power, that same, modern christianity, *now* is. What I have represented the powerless bible to be, is a proper picture of modern christianity. Modern christianity never appears so odious, or in such ugly features, as when it claims a parentage from the Old and New Testament. A donkey might better claim parentage in the noble image of man, than modern christianity in the bible! If you wanted to select a striking specimen of the ridiculous, you might set a modern doctor or bishop by the side of a primitive apostle. The apostle lays his hands on the sick to heal him. The bishop sends him to the physician. The apostle heals the cripple at the temple gate in the name of Jesus; the later recommends the almshouse and hospital.

The former addresses strangers out of distant nations by the gift of tongues; the latter forbids it, and recommends a course of study in the university. The former baptizes believers only for the remission of sins; the latter sprinkles infants who have no sins and are fit for the kingdom of heaven without baptism. The one lays on hands to confer the Holy Ghost upon all who obey the gospel, according to a standing divine promise of all ages; the other says the Holy Ghost has ceased his supernatural work. One receives the ministry of an angel to open his prison door; the other has servants enough to open his palace gate and has no need of angels. One endures joyfully the spoiling of his goods for Christ's sake; the other spoils rate-payers, goods greedily for his lusts sake. One preaches a living God with body, parts, and passions; the other preaches a God that once lived in former day: without body, parts, and passions.

What are the good tidings that modern preachers bring to the people? Why nothing at all. The good tidings that saints anciently brought to the people were, that a message had come from the heavens—from God the Father of Spirits. Modern preachers bring no such tidings from God, which shows that God does not communicate with them as he did with the saints of former ages. The God of modern christians is not a God of wonders, signs, and mighty deeds, as he was to ancient saints. But the true God is unchangeably the same at all times and the same faith and obedience will be followed with the same fruits—the same signs and wonders. The gospel being the power of God, has a transforming influence to renew men's minds and bring them into the perfect image of God. Believers are first born of the water and then of the spirit of God. Through the spirit of God they become partakers of the divine nature, and though it did not now appear what they shall be, yet we know that they will be like Jesus Christ. Whatever attributes and godlike powers and virtues Jesus Christ possesses, the Saints will possess similar attributes; and through faithfulness become perfect as their heavenly father is perfect. The growth and perfection of the Saints can only be limited by the boundless perfections of the Spirit of which they are partakers.

As they are born of a Spirit infinitely wise and powerful, their onward progress is towards glories unspeakably great and infinite. They are changed into the image of God, as by the spirit from glory to glory. "Behold, what manner of love, the Father hath bestowed upon us, that we should be called the Sons of God!" It was no marvellous thing even, to call them Gods to whom the word of God came. Inasmuch as God is the father of his own sons, he is the God of gods and King of kings. Surely men should praise Him who hath made them kings and priests unto God. When men in any age of the world have obtained the Spirit of God by adoption, they have been put in possession of the same principle of power and wisdom by which the Almighty works. Hence, Jesus said, that his followers should do greater works than He (Jesus) did.

All the attributes of divine power and wisdom are perfectly communicable to them who cherish the Spirit of God, even to fulness. By the power of God Sampson puts to flight whole armies—Joshua arrests the planets in their orbits—Elias holds back the rain for the long term of three and a half years—others foresee and describe events down to the winding up scene of this earth. Herein is a specimen of the attributes and powers, with which mere men, in a short period of a few years have been clothed by the gospel, which is the power of God unto salvation, to them that believe. No one can entertain a rational doubt that, by the same principle of power in the ages to come, the glory of man will as far transcend anything that has as yet been recorded of man, as the heart can conceive or tongue express. All this, because he is assimilating to the glory of God, even to the likeness of His image by the eternal Spirit. Herein is the excellency of the gospel, that it makes those who obey it like unto God. Not barely like him in purity, but also in power and wisdom. The righteous will know as they are known, and the manifold wisdom of God be shown forth in the church, which is the pillar and ground of the truth. The true church is destined to exhibit the varied perfections of the Godhead, even as the fruit exhibits the character of the tree.

The gospel is God's process of saving men; that it will be needful to man, not only in this world, but also in all future worlds. It is the power by which God transforms him from one measure of divinity to another, even from glory to glory. Whatever wisdom, power, glory, and dominion, and blessing, exist in heaven, or even in the heaven of heavens, either in worlds that now are, or in worlds that shall be, the faith-

ful Saint is a lawful heir unto, in Gods own due time and order, "for all things are yours." If men are not made partakers of the good word of God, and of the power of the worlds to come, "they are surely poor indeed." But the true believer, who keeps the commands of God, will continue to be a partaker of supernatural power throughout all worlds to come. And no man ever truly received the true gospel who did not at the same time receive a measure of the keys of supernatural power from God. For the gospel is the power of God, and "therein is the righteousness of God revealed from faith to faith." When supernatural powers cease from off the earth, then the gospel ceases. When supernatural wisdom ceases, mere human wisdom and the cunning of the devil ensues. The world by wisdom know not God, for no man can know him except by revelation.

Having briefly told what the gospel is; let us next consider what use is to be made of it. It is to be preached in all the world. Consequently preachers must be called and appointed to do the work of preaching. These are explicitly named in the Scriptures. First, apostles; secondarily, prophets, evangelists, &c. No man can preach except he is sent by God. He must be called of God, as was Aaron. He must also be endued with the gift of the Holy Ghost, by laying on hands. For, without the gift of the Holy Ghost, no man can say that Christ was sent from heaven. No man was ever authorised of God to preach the gospel who did not believe in immediate revelation, and miracles, and the ministry of angels, in his own day and age. It is wholly and purely an invention of men, to commission any man or set of men to preach the gospel, who do not believe in these things in their own day, and who are not themselves, more or less, the partakers of supernatural powers through faith. None but men of the greatest arrogance or grossest delusion ever entered the ministry with any other belief. An awful curse is pronounced upon any man or angel who enters the ministry, without a full and cordial belief in immediate revelation, and miracles, and the ministry of angels, in his own day and age. A man that has any other belief, has not the doctrine of God, and is a stranger to God, and the wrath of God abideth on him. No example can be found throughout the whole bible, where an approved minister of God, ever had an opposite belief. Any other ministry is an organized rebellion against the order and government of heaven, and will speedily be overthrown by the power of God. When men enter the true church, they form an intimate connexion with the general assembly of Saints in heaven and upon earth, and also with angels, and with Christ the mediator, and God the judge of all. And all the powers of this vast and august assembly are available through faith in their time and order. Being qualified, the preachers are to go forth and proclaim the good news of immediate revelation, miracles, and the ministry of angels, &c., as aforetime, calling on all men as a consequence to repent and be baptised for remission of sins, in order that they may receive the promised gift of the Holy Ghost, and partake of the word of God for themselves, and the powers of the world to come. The burden of the last angelic message to the nations of the last days, being "to fear God and give glory to him for the hour of his judgement is come." THIS GOSPEL which is the power of God unto salvation to them that believe, is also the power of God and wrath of God to the destruction of them that believe not. It is a savour of life or of death. It is good news to the upright, and matter of wailing and misery to the incorrigibly wicked. It must be preached in all the world, for a witness to all nations. The world is now put on trial, in all its parts, as fast as the gospel can be preached to it. The witnesses are the gospel. The decision of the judge will be according to the testimony of the gospel. The preachers are to notify the world of this truth, viz., that they will be judged according to this gospel of immediate revelation, miracles, and the ministry of Angels, &c., in their own day and age. There are three things that all men are to subscribe to, in order to obey the gospel. Without these three things in their favour, they will be condemned to wrath and banishment from the presence of God. The spirit, the water, and the blood, must witness in their favor, or there is no salvation. The blood of Christ is the basis of the everlasting covenant, without which, neither the water nor spirit would ever have been offered to mankind for their salvation. This is the groundwork and platform of salvation. He that counteth the blood of the covenant an unholy thing, will receive no benefit from the water or the spirit, but is a fit subject for the burning. If any man refuse the water in baptism, he never can put on Christ, nor wash away his sins. Neither can he be partaker of the Holy Ghost, which is the light and power of God to the soul. Many devout persons have been damned

for rejecting water baptism; because the mouth of the Lord has said, "That except a man be born of the water, he cannot enter the kingdom of God." The Lord will not lie. The want of a small key, often fills the minds of rogues and thieves with chagrin and anger sufficient to break locks and doors, if it were in their power; but all in vain. Jesus came by water, and if men cannot come in like manner as he did, they cannot come at all. They might as well face a phalanx of fifty-six pounders for countless ages in succession, as to think of entering the kingdom in any other way, than by water. See how restless pride rages in the bosoms of fools that will not submit to the righteousness of God, and be born of the water! The next thing that all men must have in their favour, is the spirit of God—the Holy Ghost. Without this you are none of Christ's. If the reader has got any Holy Ghost without being first born of the water, or if he has got a Holy Ghost that is not supernatural, and that does not derive intelligence from Christ in visions, dreams, and prophesying, or in wisdom and power that is more than human, or that does not teach him things to come, and even the deep things of God—if he has got any other Holy Ghost, he had better give it up forthwith; because it is no less than a lying spirit that will deceive him, and lead him down to hell, even, as an ox to the slaughter. Beware of it! Say nothing about Cornelius's receiving the Holy Ghost so wonderfully, together with the special ministry of an angel, unless you have received the same. If you have been born of the water and the spirit, then the spirit of God will bear witness in such a manner, that you will have no doubt of your adoption. The kingdom into which you are now born, and of which you are a legal member and fellow citizen, has certain marks or "signs" that are so palpable and easily known, that you might as well doubt the existence of the sun and moon, as to doubt the marks of the kingdom of which you are a member. God has said that certain signs *shall* follow them that believe, &c. Where these signs do not follow, there, you may know assuredly that the kingdom of God does *not* exist. If these miraculous signs are not to be found on the earth: then, the kingdom of God is not to be found on the earth.

But these miraculous signs are now to be found on the earth. But says the reader show them to me, and I will believe and acknowledge that the kingdom is set up. I say then in reply; obey the gospel, and you shall both see, and hear, and know for yourself that the kingdom of God is in your midst, in very deed, in signs, wonders, and mighty deeds that cannot be denied. But says the reader, I cannot get faith to obey Smith's gospel lest I should be deceived, and become an object of pity and ridicule to all respectable people.

Hearken! incline your ear, and listen a moment! Smith's gospel is nothing more or less than Paul's gospel. They are both a part of that everlasting gospel, that will be in use throughout all worlds. The common basis of both these systems, is immediate revelation, which will be needed while human beings are at all destitute of the attributes which clothe the all-wise God. Now if you cannot get faith to obey this gospel without first seeing some palpable miracle, then, you are an unjust and wicked person. For it is written, that the "just shall live by faith." Wicked and adulterous men have always asked for a "sign." "Let us have sight of one miracle," say they. The very demand of a miracle is the grossest insult to God. It questions the veracity of Jehovah with a bold and impudent front. God says, that miraculous signs *shall* follow them that believe." But the vile hypocrite and shameless rebel dispute his word, and say; prove it! Oh, horrible! "He that believeth not shall be damned." Hear it; oh, hear it! Faith comes by hearing, not by seeing. Here is the struggle. On the issue of your faith, comes life or death. Faith gives you the victory, on the banner of which is perched the sparkling crown of eternal life. But vile unbelief is followed with shame and everlasting contempt. Now, if you resist this plan of salvation by faith in the supernatural power of God in your own day and age, you resist the Holy Ghost also, in so doing. Because, the Holy Ghost is the great witness that always attends the true gospel, convincing of sin, of righteousness, and judgment. This witness, though unobserved, is true and faithful, and makes honest men believe; and wicked men tremble with fear and rage. This is the standing witness on earth and recorded in heaven.

It is utterly impossible for an honest man carefully to hear this gospel preached by a servant of God, without having good evidence that it is in very deed, the true gospel of Christ. The Holy Ghost never neglects exerting his convincing power upon the minds of diligent, honest hearers.

All nations must have the testimony of the gospel before the end will come. Great changes and revolutions may be anticipated before all nations can be expected to have a satisfactory offer of the gospel.

When thrones have been sufficiently cast down, and all other stumbling blocks removed that have hindered the gospel from being preached in all the world, then the gospel will speedily be preached to all nations, after which the end will come. The end will come! Awful period! a time of trouble such as never was known before, or ever shall be again upon the earth. When the righteous have been abstracted from the nations of the earth and gathered to Zion, all impediments to crime and error will cease to exist. The sluice-ways of corruption and violence will be thrown open, and the infuriated passions of all flesh will rage in terror and wild consternation. The catastrophe of earth's rebellion against God and prophets will be consummated in a manner never to be forgotten, worlds without end. The tragic scene of nation rising against nation, and kingdom against kingdom, and cities against cities, and towns against towns, and man against his fellow man, and woman against her sex, and child against child, will be a spectacle of penal terror and discipline not equalled by the universal deluge. The concomitants of plague, fire and famine, with the bellowing roar and blaze of falling planets, so often foretold and as often forgotten, will finish the victory of the prince of life; amidst the flourish of trumpets and the loud shoutings of the just, and frightful wailings of the lost.

Yes, then shall the end come! The reality shall come at last. The taunts of the sceptic—Where is the promise of his coming? They will never be heard any more! But, alas; the woful state of that generation on whom the end shall come! Have you ever seen a vessel at sea freighted with hopeful passengers; a raging fire suddenly bursts forth in every part of that lonely ship that mocks all efforts at resistance. There is no retreat! The thoughts of friends, possessions, country, and life!—The appalling induction to an untried eternity all rush with tempestuous power upon their minds! Thus when the holy messengers of the nations return to Zion, bind up the law, and seal up their testimony that the nations are henceforth irreclaimable. Oh! what wild consternation and unquenchable anguish will pervade all ranks and grades of society. All that is withdrawn! The dark pall of death shrouds the universal footstool. Oh! that dark hour when the sun and moon cease their light, and falling stars only light up the gloom that hovers over trembling nations! The heavens shake! The sign of the Son of Man at length dispels the darkness! A flourish of trumpets from angels announces the near approach of the Son of Man! Awful moment to unbelieving sign-seekers! Hush, oh earth, oh, earth! Hush your wailings and look up! See in yonder heavens Him in whom you would not believe! Every eye shall see him! You have often wanted truth demonstrated by miracles, in order to make you believe, but now you shall see the Prince of Miracles; but not as a friend: for all the kindreds of the earth shall wail because of him! Oh! what wailings will send the air in that day! Frowns on his countenance lower! But a few upright souls are still scattered here and there among the wailing nations, as apples on the outmost boughs. To such the angels wing their way from one end of heaven to the other before the fatal blow makes an end of earth's wickedness. Oh! man, you and I shall see that scene either among the victors or vanquished! It is nigh at hand: even at your doors! Awake, repent, and be baptized for the remission of your sins without delay, or your destruction will not slumber.

Self-called ministers—chosen of men, but disallowed of God!—cease to preach for hire and divine for money! Cease from your eloquent harangues in order to be seen and heard of men, while the knowledge of the true God never entered your hearts! You have exerted the counsel of God against yourselves, not being baptised for remission of sins by one "called of God as was Aaron." Though praised by men for your learning, eloquence, or zeal, God commands you to repent. Publicans and harlots will enter the kingdom of God before you, because your sins are greater than theirs; and you handle the word of God deceitfully, and make much of his word of none effect by your traditions; and you teach the fear of God by the precepts of man, denying the power of God. Repent; cease your slanders against the true servants of God, else your portion will be cast with hypocrites and unbelievers; and the condition of the worshippers of Gaudamah will be far more tolerable than yours.

ORIGINAL CORRESPONDENCE.

WHERE SHALL I BURY MY DEAD?

To the Editor of the "Sydney Morning Herald."

Sir, In presenting the above question to you and the public, I shall give a statement of facts in connexion with my residence in this colony, having a reference to the above important question.

On the 18th of January, 1841, I arrived in this harbour; on the 31st my first born, Jacob Richard, aged seven years, died suddenly in the immigration tents. An order was given to bury him in the Presbyterian ground. How this was done, I cannot tell; I had never represented myself as a Presbyterian. My declaration before the Commissioners in England and at this place was, that I belonged to the "Welsh Calvinistic Methodists," except it was that the person having the charge of the immigrants at that time gave such an order, believing Presbyterianism to be the nearest to the denomination to which I professed to belong.

A Mr. Morgan, then residing in Parramatta-street, officiated on the above occasion.

On the 22nd of September, 1849, my son Jacob Richard, the second, aged fourteen months, died, and on the 24th, I applied to the Rev. Dr. Fullerton for an order to open a grave for my deceased child. Dr. F. enquired whether I was a Presbyterian: my answer was that I was brought up amongst the "Welsh Calvinistic Methodists," but that I had a son already buried in the Presbyterian ground. He (the Dr.) then remarked that my having one already buried there, he could not refuse me, but that it had been determined that no new orders should be given except to Presbyterians. He gave me the order and officiated on that occasion.

On the 4th instant, my daughter Ellen, aged sixteen months and a half, departed this life. In the hour of affliction a friend (Mr. R. Evans) offered his services to attend to the necessary arrangements for interment. Amid other requisites he had to call on the Rev. Dr. Fullerton for an order to open the grave. He was asked by the Dr. was I Presbyterian? Mr. Evans answered, that I belonged to the Church of Jesus Christ. The Dr. remarked, "the Church of Jesus Christ of Latter-day Saints," and was answered, "yes, that's it." He (the Dr.) then said, "I cannot give an order." The Dr. was then told that my only desire for receiving such an order was, that I had two children already buried there. He then answered, "I will not give an order," and politely invited my friend to withdraw, by opening the door for him.

Now as I, in common with all my brethren, believe that all the sons of Adam are mortal, and that none can escape the penalty of his transgression, and also not knowing what a day may bring forth, I think that it is an important question to us and the public - Where shall we bury our dead?

As to my own right, I will observe that having resided nearly fourteen years in the colony, I have indirectly contributed my quota to the public revenue, a portion of which is applied to denominational support, the Presbyterians receiving their share, and my first interment having been made through the order of an agent authorised by the Government to act in such cases; and my second, having taken place through the order of a duly qualified Presbyterian Minister, who also officiated on the occasion, that, therefore, I had a positive right to bury my daughter Ellen in the Presbyterian ground, and that an act of injustice has been done me by the refusal.

I will add one remark more, and that is, that although this refusal has prevented the dust of my children from mingling together, it is a source of consolation that it cannot prevent their spirits from uniting, for they were all such, relative to whom the Saviour said, "Of such is the Kingdom of Heaven."

By the insertion of the above, you will oblige an afflicted and distressed father.

JOHN JONES.

Chippendale, December 7, 1854.

(This letter was inserted in the "Herald" and "Empire" on the 9th inst.)